

The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXII. NEW SERIES.—No 29. SATURDAY, JULY 17, 1886.

RS. 6 PER ANNUM IN ADVANCE.
WITH INDIAN POSTAGE RS. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

John 11:1-16.

See last Guardian.

July 25—John 11:17-44.

JESUS, with his disciples, came to Bethany which was within two miles of Jerusalem. He did not enter the place, but stopped in the outskirts while one of his disciples went to the house of Martha and Mary and informed them of his approach. He would not go to the house till Lazarus were raised to go with him; he would visit the cemetery first. Many Jews from Jerusalem were in the house of the sisters, seeking to comfort them for the death of their brother. This was not easy. For not merely was there the great sorrow of being separated from their brother, but there was the great disappointment caused by the seeming neglect of their best friend Jesus. It was a painful discovery to make that one could trust in Jesus and receive no help. The "many Jews" show that in becoming the friends of Jesus this family had not become separated from a large circle of Jewish friends.

Hearing that Jesus was in the neighbourhood, Martha went to meet him, leaving Mary in the house. We can imagine the thoughts that passed through their minds. Why should Jesus come now when their brother was dead and gone? Four or five days earlier, how blessed would his coming have been; what anguish would have been spared them.

Martha said to Jesus, Lord, if thou hadst been here, my brother had not died. This was the thought that filled her mind. But now that she finds herself in the presence of Jesus, faith and hope begin to show some signs of re-animation. She says: But I know that even now whatsoever thou wilt ask of God, God will give it thee. Happy they who knew this, and who also know that the power of Jesus at the throne of grace is all for his people.

Jesus saith unto her, Thy brother shall rise again. Martha saith, I know that he shall rise again in the resurrection at the last day. She knew that, but it did not stanch the wound at her heart. She had hoped for something better; in the friendship of Jesus she had thought to find a basis of faith for the present restoration of her brother. Jesus then said, I am the resurrection and the life; he that believeth in me, though he die yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?—These are wonderful words truly. Words of madness, unless we admit that God was in Christ, reconciling the world unto himself. He is the life of the world, able to keep those who believe upon him from death, and able to recover them from the power of death. The salvation that comes to us in Christ, is salvation from sin, its guilt and power, and

salvation from the consequences of sin when our faith is able to appropriate the fullness of Christ. The last enemy that shall be overcome is death.

Believest thou this? Jesus would have her give expression to her faith; and he would have us give expression to our faith. Have we the faith whereby Christ in all his fullness becomes ours? He that hath the Son of God hath life. Our life is hid with Christ in God, where no harmful thing can reach it. Properly speaking, the believer ought not to die. He has an invincible life. But this thing is hid from him at present. There are so many other victories for faith to win, before this final triumph is reached. Martha confesses her faith: "Yea, Lord; I have believed (this tense includes the present,) that thou art the Christ, the Son of God, which should come into the world." She had in mind the prophecy of the 2nd Psalm, where the Anointed One, is declared to be the Son of God, and perhaps also the prophecy of Moses in Deuteronomy, a Prophet shall the Lord your God raise up unto you, like unto me.

Jesus bade her call her sister, and she went and whispered to her that the Master wished to see her, not wishing to draw the attention of the Jews to the fact that Jesus was there. But seeing Mary go hastily out they concluded that she was going to the grave to weep there, and they went after her.

Mary fell at the feet of Jesus, uttering the same words that had fallen from the lips of her sister. "If thou hadst been here." Ah Mary, if thy faith had been strong enough to take hold of the fact that Jesus was there, even when thy brother lay sick. But while Jesus was in the flesh, the faith of his people could not expand to this degree. But when he had ascended up on high, then he was ever present with his disciples, all times, in all places.

Seeing her weep, and her Jewish friends weeping for sympathy, and keenly realizing all that these sisters had gone through in these days of awful trial, Jesus groaned in spirit and was troubled, and, as he asked them to lead him to the sepulchre, he wept. "In all their affliction he is afflicted." There is none who so fully sympathizes with the suffering believer, as Jesus, for the reason that no one is so free from self-solicitude as he is. We are hindered more or less by our personal cares from fully entering into our brother's grief. But he bids us cast all our care on God.

The Jews noticed the emotion of Jesus, and some of them said, Could he not have saved his friend from dying? If he had power to give sight to the blind, why not this power?

Again groaning, Jesus approached the grave. Perhaps he was thinking of the multitudes in all ages whose faith would suffer an eclipse as they buried their dead

out of sight. The sepulchre was excavated in the rock and had a stone covering, which Jesus bade them remove. Martha's faith was unequal to the exigency; she seemed to think Jesus wanted to look upon the face of his dead friend, and she reminded him that the body would be in a state of decomposition. Then came the encouraging words: "Said I not unto thee that if thou would'st believe, thou shouldst see the glory of God." The stone was removed away.

"Then Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people that stand by I said it, that they may believe that thou hast sent me."

Jesus does not now ask of God the power to work this miracle. For the sake of the bystanders, he ascribes to God the power, that they might recognize him as the Envoy of God, not as one setting up any rival claim to honour. He then summons Lazarus from the tomb, and the buried man arose and came forth, as well as his grave-clothes would let him. We may imagine that all stood transfixed for a moment. But Jesus bids them loose the risen man and give him freedom of motion.

WEEKLY REVIEW.

—SIR LEPHEL GRIFFIN says he knows nothing about astrology. He, however, evidently knows more about it than many do who profess to be guided by it. On occasion of the installation darbar at Indore, he addressed the Maharajah in a speech from which we take the following:—

In congratulating you on behalf of his Excellency the Viceroy on your accession to this high dignity, I would only add the expression of my sincere hope that your reign may be prosperous and happy. This day and this hour have been chosen for the inauguration by the Brahmans as propitious, and they have found in the stars friendly assurances for the future. I trust they are correct. I know nothing of astrology, but of this your Highness may be certain that if a prince ascends his throne with a determination to do justice and cherish and protect his people, no hostile stars can make his reign other than auspicious, whereas if he only looks to power as the opportunity for self-indulgence and oppression his reign will be a curse though all the stars in heaven are favourable. For your Highness I will only prophecy good things, and I accept as a most favourable omen that wise and generous step you have taken in abolishing an oppressive tax of twelve per cent. on the salaries of all the servants of the Indore State.

The Maharajah replied in very gracious terms, and appears to have taken all by surprise by announcing the abolition of all transit duties, a step indicative of great enlightenment and regard for the country's prosperity.

—WITH reference to the letter of Th. D., we remark that *all liars* are to be cast into "the lake of fire," Rev. 21: 8. If the minister who adopted a ruse to save himself from a burglar, was guilty of lying, then, supposing the burglar to have taken his life, would not his place have been in the lake of fire? And what becomes of the physician who, when a gentleman and his wife have been thrown from a carriage, the former killed and the latter shattered, makes the latter believe that her husband is not dead because in her shattered state the news might be fatal? Modern physicians would have sought to save the wife of Phinehas by keeping from her the news of the defeat of the Israelites (1 Sam. 4: 19.) When the army of Benhadad besieged Samaria, God delivered the city by causing the enemy to hear a noise which they took to be the noise of a great army, and fled. The stratagem employed by Gideon to deliver his country from the Midianites, was of a similar character. By command of God his army was reduced from 32,000 to 300 and this band of 300, without weapons, contrived to make the enemy believe, by the simultaneous smashing of pitchers, the blowing of trumpets and the exhibition of torches that an irresistible host had fallen upon them, and so, panic-stricken they took to flight, using their swords against each other. By this victory the country obtained a deliverance from its enemies that lasted forty years. It is difficult to see wherein the deception practised by Gideon differed, in principle, from that practised by Dr. MacLaren. If we are to condemn Gideon for reducing his army from 32,000 to 300 to obtain a victory in this way, we must accept the alternative and say that he should have marched at the head of his 32,000 men in broad day-light, and let the question of slavery or freedom be determined in a fight that would have left the carcasses of 10,000 or 20,000 men upon the field of battle.

—THE *Bombay Gazette* says:—

"The old theory that the opium traffic was forced upon the Chinese is necessarily abandoned."

When we came to Bombay, the opium sent from this port to China, was deposited in receiving ships at or outside the entrance of Chinese ports, for the purpose of being smuggled into the country. That had been the case for many years, and that continued long to be the case. The introduction was prohibited by the Chinese, and they did their utmost to exclude it. On one occasion they confiscated opium to the value of two millions sterling and by the command of the Emperor destroyed it openly, every ounce of it. When they went further and interfered with the smuggling ships through which this abominable business was carried on, England went to war with China to compel her to wink at the scandalous traffic. When this "trade" began (if we may apply that honourable word to this iniquity) the Company's ships had to be well armed. The Company's supercargoes in China, in 1786, wrote to Calcutta in these terms: "The importation of opium being strongly prohibited by the Chinese government, and a business altogether new to us, it was necessary to take our measures with the utmost caution." They then make mention of secret transactions by which they sought to dispose of the

contraband cargoes. The Directors, when they heard of these things, condemned them in strong terms; they wrote out, saying, "It is beneath the Company to be engaged in such a clandestine trade; we therefore hereby positively prohibit any more opium being sent to China on the Company's account." Thus there was prohibition in China, and prohibition from home; but cupidity is a ghost not easily exorcised. The first war with China lasted three years, costing the Chinese some 30,000 lives and a two-fold bankruptcy of the Treasury, without wringing from the Emperor the removal of the prohibition of the Opium trade. While Chinese, convicted of dealing in the drug, were paraded in Canton in gangs of 40 or 50, with iron shackles on their necks and feet, our Bombay merchants (some of whom were afterwards knighted by Her Majesty) continued with great joy to load and despatch their opium clippers to the coast of China, and the Government of India continued to superintend the cultivation and preparation of the tempting drug that was to be introduced against the prohibition of the Emperor and by means utterly demoralizing into the heart of that great Empire. This was the preparation of the Gospel of peace in our boasted 19th century. And now it pleases us to ignore the past and speak of the "traffic" in such terms as these:—

"It is now clear to the Anti-Opium Society, what has been clear to other people for many years past, that we have simply sent to China a commodity which the Chinese people have been very ready to receive and the Chinese Government to derive revenue from. There seems to have been an intelligent minority amongst the members of the Anti-Opium Society who, with this fact brought to the knowledge of the most sceptical by the recent agreement, thought that the time had come for winding up the affairs of the Society and letting it cease to be. But wisdom does not reign in its councils now, any more than in the past."

—A CONTEMPORARY makes the following quotation from the *Inquirer* with regard to the claims put forward by Jesus in his own behalf:—

"As to his claiming equality with God, I do not see any evidence in the Gospels that he ever thought of it. He uniformly speaks of himself as sustaining a strictly subordinate relation to God—that of his chosen messenger, deriving from God his authority and power. That his enemies with their national history of miraculous messengers from God should charge him with blasphemy for advancing his claims only shows how blinded they were by their hatred of him, and how truly they were the sons of those who had stoned the prophets of old time."

It would be difficult to conceive of any terms in which divinity could be asserted, if the words of Christ attribute it not to himself. When we speak of God we speak of him as Creator, all-powerful, all-knowing, everywhere present, as the Law-giver of men, their Redeemer, their Judge, as the Lord of all, the life and the light of the world. Now Jesus was a man, and spoke freely of what was human in him, yet he predicated the above attributes of himself. As God manifest in the flesh, as in human form there were certain limitations of the God-head which caused him to speak of the Father as greater than He; for his body could occupy but one locality. But he plainly taught his disciples that it was God who was revealed in him, and said that if they found any diffi-

culty in receiving this statement, his works would speak for him. John 14: 7-11. His disciples were indeed to do similar works, but in his name; it was always he that did them, verses 13 and 14. In John 1. creation is attributed to him; the power of raising the dead, the final judgment, co-equal honour with the Father, are claimed by him in John 5. Jesus was the last person in the world to claim anything that did not belong to him. He insisted that God alone was good. In the hands of his enemies he was as a Lamb led to the slaughter. Not only in his own words, but in the Old Testament prophecies. To say that the apostles, carried away by a pardonable but ill-considered enthusiasm, exaggerated his qualities and prerogatives, is to say that this man of matchless wisdom, failed egregiously in the most important of all matters, choosing as his biographers and preachers those who could not be trusted to give a faithful account of him. But we do not ask our Native friends to do more than receive him as a messenger from heaven worthy of all credence. If they will only with unbiassed minds, consent to learn of him, he will show them the facts concerning the revelation of God in him. Two aims are noticable in our Lord's teachings, viz. to exhibit a true humanity, finding its life in God, and to show God supplying this humanity with manifold life, and he did this in his own person, for there was no other in whom humanity was without a flaw. Out of our defectiveness arises the necessity of a Saviour, atoning for our sins, bringing us to God and God to us.

—THE death of Mr. Home, once called the high-priest of Spiritualism, is reported. He could call spirits from the vasty deep, but could not save his own spirit from the necessity of going to join them.

—MAJ. GENL. HAIG, Archdeacon Richardson and other friends of the Church Missionary Society, are proposing to send out to the field in India occupied by that Society, a number of zealous, sound and soul-stirring evangelists, to spend the cold season here. They would be glad to send five clergymen and four laymen, to be divided among the five fields occupied by the Society's missions, viz. Madras, Tinnevely, Travancore, the Telugu Mission, Bengal, N. W. P., the Punjab and Ceylon. They are specially to work among the converts (perhaps through interpreters) and among educated non-Christian Natives.

—THE rate of exchange between England and India is constant in one respect: it is constantly lowering the value of the rupee. Since it to leave of the old standard value of two shillings it has been constantly falling, farthing after farthing, till now it is a trifle over 16 pence, two-thirds of the old value. The worst about it is that, the falling tendency finds no minimum; however deep the descent, some profounder depth is discernible. This affects not only secular matters but religious. Our benevolent Societies have to encounter this tremendous counter current. To refer now merely to our local Tract and Book Society. In past years the sale of imported books yielded a measure of profit which was applied to the increase of vernacular printing. Previously the Society looked to the local Christian community for Rs. 3,000 or 4,000 annually to carry on this work of supplying

vernacular tracts and books and getting them into circulation. Almost the whole of this was expenditure without return. As the sale of imported books and stationery increased, a larger amount of money was provided for vernacular tracts, and as the circulation of these could not be correspondingly expanded, the demand for local contributions was lessened, and these fell to less than Rs. 1,000. But now the great depreciation in the value of the Rupee has swallowed up the profits on imported publications. At the meeting of the Committee last Tuesday, it was stated that the Society was losing sixteen per cent. on all sales in consequence of the bad rate of exchange. It should, however, be stated that the expenses connected with the printing and circulation of Indian tracts and books were included in this estimate. The Society is not a mere business house, relying upon profits in one department to make good a deficit in another, but it is a benevolent Society instituted specially for the purpose of furnishing religious tracts and books to the people of this country, by means of benevolent contributions. Of course, if the Society could be made self-supporting that would leave the benevolence of the public free to find other channels. When exchange was less exorbitant, that end seemed not distant; but now it has disappeared from view, and the vernacular work must again depend upon the benevolence of those who wish to aid in spreading Gospel truth in this land. The Committee were advised to increase the selling rates for imported books, and this is an obvious necessity, but it is not necessary to adjust them so as to make the receipts from sales cover the entire work of the Society. The more eligible way would seem to be to make the sales of imported books and stationery cover fully their own cost, and let the burden of supplying vernacular tracts and books rest upon the shoulders of contributors.

—ATTENTION is drawn to the decision of the Magistrate in the case of an obscene publication, exonerating the writer of the book and making the publisher alone responsible. We suppose the decision to rest on the fact that while the book was in manuscript, it was innoxious and that its power to harm was due to publication.

—IN the debate in the House of Commons on the Indian Budget, Sir James Fergusson seemed to think he was called upon to correct some of the statements made by Mr. Samuel Smith, Member for Liverpool. Mr. Smith visited India last cold season, but was not Sir James Governor of Bombay for five years? "Instead of the Natives of India not having on an average 20 rupees a year to live upon, 20 rupees a month would have been nearer the mark." We are surprised that Sir James Fergusson should have ventured on such a statement. A family consists on an average of five persons: 20 rupees a year for each would be Rs. 100, or Rs. 8½ a month for each. Is that a high estimate for the average of the entire population? We do not think so.

—ANOTHER of Sir James Fergusson's statements was this:—

"There could be no greater injustice to the Government than to imagine that they stimulated the sale of spirit in order to increase the revenue. The truth was that they kept down

the number of public-houses in order that the natives might not be tempted."

If this has been the study of Government, we think it would be difficult to find an equal example of stupendous failure. If it be really the desire of Government to save the people from this scourge, why not give them "local option?" Some very true and very important things were said by Sir James, but he thinks he went quite beyond the facts in the two matters we have mentioned.

—THE accounts received from Dr. Thoburn since his arrival in America are not so encouraging as his friends would wish. Writing to his son he says: "I have not been very well, and am reluctantly yielding to the conviction that I am still much of an invalid. My lameness slowly diminishes, but I have no endurance and give way to every little attack of fever, diarrhoea or cold, so that I begin to realize that there is no health in me." His many friends in India will do well to remember him at the throne of grace.

—A FRIEND has sent us a little tract on the Lord's Coming, suggesting that we put it among our Selections. We consider the Lord's coming a most important subject and one that ought to be held more in remembrance than it is. But we doubt whether it is presented in the best way in this tract. It represents His coming as secret; people are suddenly found missing and nobody can say what has become of them. This passage is quoted: "In that night there shall be two men in one bed, the one shall be taken and the other left." It is not, however, said that the one shall be *secretly* taken. The next coming of our Lord is described as having extraordinary publicity; as the lightning flashing from horizon to horizon; at the last trumpet, with a shout, the voice of an archangel; every eye shall see him, &c. &c.,

—THE latest returns show that out of 633 members chosen for the new Parliament, 172 are Gladstonians, 73 Unionists, 81 Parnellites and 307 Conservatives. The Conservatives have not yet, and are not likely to have, a clear majority of the whole, but with the Unionists they have a decided majority. Mr. Gladstone has been checkmated. In any question of Home Rule the Conservatives and Unionists may act together but in other respects it seems to be an unworkable parliament. Thirty-seven seats are yet to be heard from.

—WE learn from the *Ch. Miss. Intelligencer* for June that the Committee have been considering the question if they should withdraw their Mission from Uganda or not, and have decided that so long as the missionaries are not ordered away by the King, it is desirable to maintain it. They were influenced in coming to this opinion by the fact that notwithstanding the storm of persecution, men come forward as enquirers and ask for baptism. At the same time they authorize the missionaries to withdraw whenever it seems to them expedient to do so. Long accounts from the missionaries appear in the same number of the *Intelligencer*. It is wonderful what these brave and patient men have gone through, and what humiliations they have still to endure. A Roman Catholic missionary, Père Lourdel, appears to have the ear of the King, and it is through him that the wishes and memorials of the English missionaries

have to be presented to the King. The missionaries are rejoicing at the completion and publication of the Sermon on the Mount, in the Uganda language.

—WE have already had up to the 15th July inclusive, 72 inches of rain, or close upon our average for the season, three months of which are yet before us. Such a fall in Bombay is, we suppose, unprecedented since pluviometers came into use.

NOTICES OF BOOKS AND REPORTS.

Bombay Educational Record. July. The following, under the head of "The Teaching of Elementary Chemistry," appears to us wonderfully sensible and directly opposed to prevalent methods of elementary instruction generally. The pedants make a pyramid and then set it on its apex; at least they want the scholar to begin where they left off, and study backward:—

Do not begin thus,—“We are going to teach Chemistry. The science of Chemistry treats of the fundamental elements, their affinities, &c., their atomic weights, and their combinations and properties.” To arrange facts and laws under the heads of different branches of science, is a process of classification; and we cannot classify things until we have made a sufficient number of observations to detect what are the leading resemblances and differences. Teach Chemistry, Physics, Mechanics, &c., in the first instance, without naming them.

“*Hindu Social Reform*.” Two Letters in reply to Mr. Telang: by R. N. Chhoy. The writer of these letters thinks it would be a serious mistake to suppose that social reforms may be best secured by improved political relations. He seeks to show, and does show, we think, that political changes have very often been the result of great social changes. He fears that the cause of reform may suffer in this country if the men of influence allow themselves to be absorbed in political movements.

Midnapore Bible School. 1885. Pupils, 22. The stipend system is continued. The same text-books are used that have been hitherto, the Bible being the chief. Four men completed their course and passed satisfactory examinations. There is a male and a female department.

WE are favoured with the following: *Missionary Review*, May—June; *Friend of China*, June; *India Methodist Watchman*, June; *Have you a Priest?* by Bishop Ryle. (We have received a large supply of this last from some friend in England, to whom we present our thanks.)

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SATURDAY, JULY 17, 1886.

MIRACLES AND MODERN MISSIONS.

THE subject of "Miracles and Modern Missions" is discussed at some length in an article by the Rev. J. E. Robinson, late of Rangoon, now at Simla, in the July number of the *Indian Evangelical Review*. Mr. Robinson thinks there is good reason to

question the position taken by almost all who have to do with modern missions and by the Protestant church generally, that the miracles under the present dispensation were only intended to serve an introductory and initiatory purpose; and he very lucidly and forcibly states his reasons for questioning this view, stating also and weighing the objections advanced by those who entertain it. We hope this article will meet with a prayerful, candid and unbiassed consideration. Educated as Protestant Christians are to believe that the miracle-working power of the New Testament was limited to the first centuries of our era, and withdrawn because the great Head of the Church saw that the church would be more effective without it, it is not surprising that there should be a profound prepossession in the minds of Christians that the exercise of this power would be a kind of backsliding, a return to beggarly elements, a denial of the wisdom of God in having led the church as he has done. That this feeling exists, no one denies; it would be a strange thing indeed if it did not involve a bias not favourable to the best investigation of the subject.

As we have more than once remarked, on the supposition that our Lord's purpose was soon to withdraw from the church the testimony of miracles, it seems a pity that his promises concerning this testimony should have been couched in language that can only be referred to *all the times* in which his servants should be preaching the Gospel to an unbelieving world. We believe it to be our duty to put the printed Gospel into the hands of the people and one of the first things that strike them is the place that miracles had in the dissemination of the Gospel in Judea and among the Gentiles, at the beginning, and their conspicuous absence from our plans and our work. And the fact that they are now so commonly spoken of as of little comparative value, causes them to wonder that so much account should be made of them in the Scriptures, and tends even to make them doubt the value of the Scriptures as sacred records. At all events, when they find Jesus and his followers discharging men from the obligation to believe on him, if he and they could not furnish these divine credentials of their mission, they seem to themselves to be justified in suspending their faith until they see similar attestations furnished by modern evangelists. "If I do not the works of him that sent me, believe me not," said Jesus. When, after Pentecost, the authorities of Jerusalem were making a determined effort to crush the movement, the apostles and Christians came together to pray, what for? why that God's hand might be stretched out to heal, and signs and wonders be done in the name of Jesus. And Paul said that the signs of his apostleship were in all patience and signs and wonders and mighty deeds. How natural for our Native friends when they find these things written, to ask why no such attestation is now given. So that the Gospel as it is written is a stumbling-block to the Gospel which we bring to the people, and our Lord and the apostles seem to the people of this country—to stand over against his servants and say, I know you not. The reflection may, however, come into the minds of our Native friends that the New Testament postulates faith as the condition of miracles, and they may draw the

inference that Christians now-a-days are not miraculously attested because they lack the needed faith.

One reason why Christians fail to perceive the necessity of this attestation, is that they are themselves conscious of no lack of evidence, and conclude that the unconverted might well be satisfied with that which satisfies them. But the testimony of supernatural works is for the carnal, the unconverted, for those who belong to other systems of religion, and who are threatened with the loss of all they hold most dear at the first step towards the Gospel of Christ. To the pure the purity of the Gospel is its best recommendation; to those who hunger and thirst after righteousness, the character of Christ is self-evidencing. But Christ assures us that men love darkness rather than light. Because of its very opposition to the inclinations and ruling habits of men, the Bible requires more irresistible testimony than any other religion ever proclaimed among men.

We were wishing to make some extracts from Mr. Robinson's article, but it is difficult to do so without doing injustice to the article, which requires to be judged as a whole.

THE SON OF PERDITION. II

WE continue our remarks on the positions taken in Mr. Muller's lecture, quoted in our last issue.

(d) "The Popes have been in power for more than 1,400 years, whereas the great power of Anti-christ will only last $3\frac{1}{2}$ years or 42 months or 1,260 days. Lest we should imagine that the days are not literal days, the Holy Ghost has stated the time in three distinct forms, hence the literal meaning of each."

The mere fact of three denominations of time being used, all expressing the same literal period, does not, we think, bear upon the question whether the periods of time are stated literally or symbolically. In a book where everything is symbolical, we might naturally expect that symbolical language would be used to express periods of time. In the beginning of this book pains are taken to show that it is in symbolic language. Look at the terms used in describing the Lord Jesus as he appeared to his disciple; for instance, Alpha, Omega, the seven golden candlesticks, the long garment, the golden girdle, eyes like a flame of fire, hair like driven snow, feet like fine brass, voice like many waters, a sword issuing from his mouth, seven stars in his right hand, countenance as the dazzling sun. Some of these symbols are interpreted, and others we are left to make out with the wisdom given us. The promises to the seven churches are mostly in symbolic language. We would accordingly expect to find the periods of time expressed in symbolic language. On the supposition that these prophecies were meant to sustain the hopes and stimulate the efforts of God's people of every generation, (see Rev. 1:2) we can easily find reasons why periods of time extending over many centuries should not have been literally denoted. Interpreters of Scripture were, however, even in apostolic days, acquainted with the principle of a year for a day, through Daniel's prophecy of the

Seventy Weeks from the Restoration to the Messiah, and through the *days* in which Ezekiel was bed-ridden for the *years* in which Israel had sinned, (Ez. 4:6) and the forty years of wandering in the wilderness adjusted to the forty days in which the spies had been exploring the land. The periods of time expressed in setting forth the duration of the persecuting power described as the little Horn, the Beast &c. are a time, times and half a time, ($3\frac{1}{2}$ times) 42 months, 1,260 days. These expressions are found in Rev. chapters 11 and 12.

In Rev. 1, 2: "The holy city shall they tread under foot forty and two months." Literalists like Mr. Muller tell us that the holy city must be Jerusalem. Has not Jerusalem been trodden down since A.D. 70 when the Romans took it and created such awful havoc of the inhabitants? It would seem so, but let us look at this matter. If the word "Gentiles" is used in the old Jewish sense, then the times of the Gentiles have, on the whole, stretched from the first century to the present time. But let us take it in a New Testament sense of a Non-Christian persecuting power. The Gospel spread rapidly in Syria, after the overthrow and dispersion of the Jews, and after a few generations there was a Christian Empire ruling in Western Asia, and Christians had liberty to build churches every where, worship God, preach the Gospel. Gradually this Church, like the Western, became corrupted from the simplicity that is in Christ, and took to worshipping images, and as a punishment God brought the Saracenic scourge upon those lands. In the year 537 Jerusalem was taken by the Mahomedans, the mosque of Omar erected on the site of the ancient temple, and since that time Christians and Jews have been trampled on and persecuted in the "holy city." Even at the present day they are under various disabilities, and they are hourly made to feel that they are there on sufferance.

Here then we have a continuous period of close upon 1,260 years during which the people of God have been persecuted, corresponding to a similar period in the West. Now can we suppose that the spirit of Prophecy passes over this long stretch of centuries in which those who followed the Lord Jesus strictly were deprived of political, personal and religious liberties, in order to concentrate the attention of the Church of all these ages upon a brief period of $3\frac{1}{2}$ years when a personal Antichrist shall be reigning? We cannot suppose it.

We deny that we honour the Scriptures more by taking them literally, than by taking them figuratively. We find that our Lord expressed great displeasure when his disciples gave a literal meaning to his figurative expressions. See Mark 8:14-21. See also Luke 22:36, 26:12, John 11:11 and the parables generally. Sometimes indeed they made a serious mistake by not accepting his words in their literal meaning. In general we may say that the statement of the Christian's duties is made in literal terms, and that prophecy deals largely in symbol. But there must be application to the mind, prayer, comparison of Scripture with Scripture, notice of the context, and freedom from bias. If we lay down a foregone principle that we honour Scripture more by taking it literally, we put ourselves under a bias. Some writers on prophecy, in

our day, have been led completely astray by this principle, and have made the Apocalypse ridiculous by telling us to look for 200 millions of horses with heads of lions, belching out fire, &c. &c.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "*Bombay Guardian*."

DEAR BROTHER, The chaplain of Arrah and Buxar has sent a letter to the *Indian Herald* of which was published in the Witness of the 19th inst. The clergy against an impostor named Sheikh Ahmed. We are, indeed, thankful for the timely warning and shall be prepared, when the deceiver puts in an appearance, to extend to him a right hearty and enthusiastic unwelcome. Hypocrites, who go about in this fashion, must be made an example of. I verily believe that a period of imprisonment would do such individuals immense good, and the sooner they see the inside of prison walls the better it would be for the Christian public.

Van Armeni has a brother rogue and impostor by name Sheikh Ahmed going the round of the Central Provinces and Central India. In the early part of last January, at Jubbulpore, while at breakfast, my cook handed me a bit of paper with the following name and designation on it: "Sheikh Ahmed, Police officer." On my presenting myself he gave me a most graceful bow and then talked away about his acquaintanceship with Sir Robert Phayre, Revds. Hard and Jeffries; he said he wanted to have a long talk with me; but when I told him that I had some business to transact (at that time we were very busy making arrangements for the Sunday-school Fete) he begged to know when it would be convenient for another interview. I appointed 4 in the afternoon as the time, when, without fail, he turned up. He gave me to understand that he was a pensioned Police officer and serving in the capacity of a village school-master, and was on his way back to Mhow with his mother and widow-sister, who, he said, had made up their minds to become Christians, and having been robbed of his money at the Jubbulpore station, he had no means of proceeding on his journey and under the circumstances begged hard for the loan of Rs. 10. His specious talk soon overcame me. Before I gave him the money I consulted my wife, who, at once, doubted the man's honesty. I, however, gave him the amount needed, not, of course, before securing his signature to a memo. I had drawn up to the effect that he would return the money within the time specified by him. He felt so thankful and faithfully promised to return the money through Bro. Jeffries of Mhow.

Not finding the money forthcoming, I penned a letter to Bro. Jeffries regarding the matter. He replied that Sheikh Ahmed was an impostor and that I had been deceived. At the same time he addressed a letter to the *Guardian* warning all missionaries against the deceiver and rogue in question.

Sheikh Ahmed, to my certain knowledge, has beguiled, by his fair speech and graceful manner, several brethren of our church in Mhow, Khandwa, Bhosawal and Nagpore. After relieving me of the burden of half the marriage fee I had got the previous day, he passed on to Cawnpore (not before, I am sure, deceiving some folks in the intermediate stations) and deceived a good brother there. While moving freely about in his circuit, prosecuting his nefarious designs, he came along to Ajmere and was on his way to the house of our Church Treasurer who, fortunately, met the individual on the public road;

and, recognizing him to be the Sheikh Ahmed described by Bro. Jeffries in his letter to the *Guardian*, asked him to accompany him to the parsonage. The impostor, no doubt, came on with great pleasure, expecting to dupe the parson; but lo! to his utter confusion, he discovered in the Ajmere parson the now-wide-awake Jubbulpore dupe, who was ready to extend to him an enthusiastic welcome.

I said to the good brother who had brought him along, "we must lose no time in handing him over to the police; for in doing so we should be doing the Church a great favour." Meeting the Sub-Inspector of Police on the public road, we handed our charge over and promised to send the copy of the *Guardian*, containing brother J.'s letter of warning. I returned home immediately and wrote half a dozen post cards to Sheikh Ahmed's known dupes, intimating his capture and calling for all possible information regarding him; but no sooner had I written the cards than Sheikh Ahmed put in an appearance and said, that the police had liberated him, as no case could be made out against him. Before leaving he said he had returned the money he had borrowed from Bro. Jeffries and that he was a Christian, a child of God. I replied that he was a child of the devil and advised him to leave the station at once. It would appear the Police Inspector had liberated him before the receipt of the *Guardian* in question.

Our Church treasurer received the following letter from the Sub-Inspector of Police:—

"Dear Sir,—I regret that the Police cannot arrest this man without a warrant, as cheating is not a cognizable offence. Mr. M.—— will have to apply for a warrant for his arrest. Kindly inform him. I will return your paper this evening; as I wish to show the advertisement to the District Superintendent of Police who may forward the case to the magistrate for orders.

Yours faithfully,"

When the magistrate perused the letter of warning in the *Guardian* he ordered Sheikh Ahmed's immediate arrest. The Sub-Inspector of Police burdened with responsibility came tearing down to the Parsonage and asked whether I could give him any idea of Sheikh Ahmed's whereabouts, as he had searched the serais high and low but with no trace of him. The Inspector was *non est*.

Having escaped the iron grasp of the law and being aware that "cheating is not a cognizable offence" he will, assiduously, push his trade with a high hand. When he left Ajmere the deceiver went right on to Abu Road and duped a Christian brother (a trustee of the Union Church there.) Thus far I am acquainted with impostor Sheikh Ahmed's history. I doubt not his true history is a voluminous one. He ought to be arrested and punished.

T. E. F. M.

8th July, 1886.

DEAR SIR,—In your paper of the 15th May last you put before your readers two questions in connection with that little story of Rev. Dr. Maclaren.

The questions are these:—

I. Did the minister tell a falsehood?
II. Was it right for him to save his life in this way? In every issue of the *Guardian* since I expected to see an answer to these questions, but in vain.

As for my part, it is beyond question, that the Rev. Dr. Maclaren told a falsehood. He must have been fully aware, that his small stick pointed as a weapon would never go off nor do any harm to the burglar in this way.

Concerning the second question, I am unwilling to cast a stone at this gentleman. Do I know what I would have done under similar circumstances? No, I do not know it! but I believe that God the Almighty has power if I trust in Him as my heavenly Father, with all my heart, to save my life without my

telling a falsehood, provided it pleases Him, and it is for my own good.

Was not St. Peter saved twice, before he had to lay down his head as a martyr for his Lord? Acts 5, 12 and chapter 12. If we have a look at the History of the Church, from them up to this day thousands and thousands, in time of persecution have been saved by the grace of God in whom they believed without telling a falsehood—ministers as well as others. As stated before if any one more able than myself will go into these questions, I will receive it with thanks.

Your faithfully,
TH. D.

Honawar, 8 July, 1886.

DEAR SIR,—Is the "after-meeting," so characteristic of Methodist Episcopal Sabbath evening services, an *absolutely necessary* appendant? Would a preacher who dispensed with it be viewed as having backslidden?

I do not depreciate the after-meeting. Far from it. It has been to my knowledge a means of great blessing to many. But may it not be reduced to a mere form?

Is not the object of such a meeting totally defeated when, as is the case in several M. E. Churches, *all the unconverted*, together with a large majority of professing Christians, leave directly the sermon is ended and the first part of the service is over?

Bro. Bishop Taylor's object in holding these meetings was to induce the unsaved to come to an immediate decision. Is not this object however lost when *only a handful* of believers tarry behind, a frequent occurrence particularly in these hot summer days?

You will understand I put these questions in no spirit of controversy. I merely want a little light on the subject.

Yours faithfully,
NEMO.

DEAR SIR,—As inquiries are daily made regarding the building plans of the Fort M. E. Church, it has been thought best that some statement should be made in the *Guardian*, in order that our friends may understand the situation, and be informed of the difficulties we have unexpectedly been called to face.

On Saturday, the 27th of March, 1886, a committee, appointed by the Quarterly Conference, waited upon H. E. the Governor of Bombay with a numerous signed petition requesting from Government the grant of land for the erection of a Church, Parsonage, and School-house.

We were received most kindly by His Excellency, who assured us that he would do all in his power to secure us the desired favour. The petition was then placed in its regular course and for a time everything seemed to indicate that we would be successful, and when the news of refusal came it was with all the force of unexpected disappointment.

Our situation now is a most trying one. In fourteen years we have spent over Rs. 15,000, in paying for rented rooms. We have been compelled to worship in places not easy of access, and in rooms not suited for our work; and not only has the item of rent borne heavily upon us, but it is liable to become greater in the future, as rooms become more in demand, owing to the growing business of the city.

We are doing a work among classes which, without us, would be practically neglected; and we are doing evangelical work among the soldiers. In the face of these facts it is imperative that we should have an abiding place of our own, and a spot around which our operations may cluster. In order to achieve this result it is our intention to at once set about the raising of a sum sufficient to buy ground and erect a plain and commodious building that shall combine under one roof both Church and Parsonage.

Our friends can see at a glance that we cannot do this unaided but must needs call for assistance. All donations and subscriptions will be most thankfully received and should be sent to H. A. Geyer, Esq., Treasurer of the Fort M. E. Church Building Fund, Hornby Row; or may be addressed to the undersigned at No. 4, Apollo Street.

C. R. THORBURN.

DEAR SIR,—Would you do me the favour of publishing the following in the *Guardian*, for the information of the brethren of the Conference?

Yours fraternally,
E. JEFFRIES.

DEAR BROTHER JEFFRIES,—We are getting at work in this busy metropolis of 350,000 people (Melbourne,) doing the preliminary job of getting acquainted, preaching in leading churches of the Wesleyans, and studying Christian and public institutions, and putting facts before multitudes who may in the coming years remember poor India, by coming to help save her, or sending men or means. We see God's hand in leading us here to help in the correct opinion concerning our Conference, and to elicit sympathy and love.

I have preached with liberty, last Sunday a. m., in the Wesleyan President's Church, and before him, to some 400 or 500; in the afternoon giving a half hour's address to 220 young men and women in the upper department of the Brunswick Street Church, where Conference Presidents have often been the pastors; and preaching at 7 p. m. in that Church to 600; 160 to 170 stayed in prayer-meeting; with blessed testimonies; an intelligent and warm people; the young men grand. . . . Our "life is hid with Christ in God."

Your brother,
(Signed) C. P. HARD

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 a. m. and 6 p. m.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sunday Service at 6 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn,
Pastor. Sunday School 9-30 a. m. Morning
Sermon, 11 a. m. Evening Sermon, 6 p. m.
Subject—"Wasted Energy."

GRANT ROAD.—Rev. J. S. Stone, M. D., Pas-
tor. Services: Sundays, 11 a. m. and 6 p. m.
Prayer-meeting Wednesday, 7-45 p. m. Sunday-
school, 9-30 a. m.

MAZAGON.—Rev. Ira A. Richards, Pastor.
Church services: Sundays 11 a. m. and 6 p. m.
Prayer-meeting: Wednesday, 7-30 p. m. Sun-
day-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church,
7-30 a. m. and 4 p. m. Sunday-school, 3 p. m.
At Apollo St. Hall, 3-30 p. m.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD.—English Service, 7-30
a. m. Marathi Service, 4 p. m.

Epitome of News.

SATURDAY, JULY 10.

—*Times of India*: The notification in the *Government Gazette* announcing the appointment of Mr. Dayaram Jethmul to the vacant seat in the Bombay Legislative Council was received with genuine surprise. The honourable gentleman is very little known here; but, in his own province, Sind, he possesses great influence and has succeeded in making himself popular with all classes of the community. He has the credit of holding cosmopolitan views and of being a good debater; and this latter qualification is only quite in keeping with his profession, for he is one of the leading pleaders in Sind.

—A very destructive volcanic eruption occurred about midnight on the 10th ult. in the Rotorua district, the hot lake district of New Zealand. "The country for miles around was covered with ashes and volcanic debris. At Maketu, on the coast, the scene of desolation was appalling. The whole face of the country was completely changed. Not a blade of grass was to be seen where a few hours before there was a luxuriant growth. The farmers distracted, not knowing how to keep their cattle alive. The refugees from the township of Wairoa describe the sight of the eruption of Okaro, one of the peaks of Mount Tarawera, as a magnificent but terrible one. It is estimated that 60 miles of country was under eruption, or was affected by the upheavals. The scene at Wairoa is described by several persons as being equal to Martin's celebrated picture 'The Last Day.'

—The *Scotsman* is now the only morning paper in Edinburgh. The London journals are delivered there at an early hour.

MONDAY, JULY 12.

—The number of members of the Society of Friends in Great Britain was last year 15,380, which is one less than in 1884. There are besides 5,712 adherents.

—An accident which occurred in the Poona Arsenal on the 28th April last during a severe thunderstorm, when an open workshop with tiled roof, 170 feet by 32 feet and 10 feet under postplate, was blown down, causing serious loss of life as it resulted in the death of three artificers and injury to sundry others. A Government notification now states that the shed was of faulty construction. Who is to be prosecuted for homicide?

—*Subodh Patrika*: A friend has for some time past been intimating through our advertisement columns that a Gaud Sarasvat Brahman has a daughter of ten, whose marriage the parents wish to postpone till the proper age viz. the 15th or 16th year. What is desired is therefore to engage a boy who would then be in his 21st or 22nd year and so must now be about sixteen years old. The marriage will be performed with the customary rites but in plain style, and not as a mercenary bargain. The gifts to the bride and bridegroom will be in accordance with the means and the free will of either side. Until the marriage, the education and up-bringing of the girl will be duly carried on in consultation with the opposite party.

TUESDAY, JULY 13.

—On the arrival of H. M.'s sloop-of-war *Kingfisher* in Bombay on Sunday from Muscat, Captain Romer, the commander, handed over twenty-four rescued slaves to the Commissioner of Police.

—*Times of India*: We have in the course of the week explained the necessity for agitating for the reimposition of the Import Duties. We need not recapitulate our arguments here beyond echoing Mr Samuel Smith's opinion that "if British India were polled there would

scarcely be one person out of its 200 millions who would not reimpose these duties." The abolition of these duties was a cruel wrong to India, and even the Government regard the substitution of the Income-tax as a high-handed act of injustice. It remains, then, for all of us, whether Europeans or natives, to agitate on every possible occasion for the reimposition of the Import Duties and the abolition of the Income-tax. The Madras Chamber of Commerce has already taken up this cry.

—Tobacco blindness is becoming a common affliction. At present there are several persons under treatment for it at one of our hospitals. It first takes the form of a redness of the eyes, the sufferers who have smoked a pipe, the colour of a piece of red cloth, and then the vision is lost. Sometimes the victim loses his sight altogether. Although smoking is to a large extent the cause of the malady, heavy drinking is also partly responsible.

—*Rock*: Whatever may be the opinion held by different people as to Lord Randolph Churchill's political principles, his address to the electors of Paddington must be unhesitatingly condemned for its extravagant and insulting language. Something energetic in opposition to Mr. Gladstone, something that travelled beyond the common groove of electioneering addresses, possibly even something humorous, might have been expected to flow from the pen of the ex-Indian Secretary. But this address, for its abusive attacks, its concatenation of epithets, was never surpassed, even by an excited Irishman, in the most vigorous days of Parnellite obstruction. At the outset, Lord Randolph Churchill charges Mr. Gladstone with taking part in "a startlingly base and nefarious conspiracy," and with looking forward to the results of that conspiracy with "inconceivable frivolity." The Prime Minister's Irish measures constitute "insane recurrence to heptarchical arrangements," and are simply a "monstrous mixture of imbecility, extravagance, and political hysterics." Has Lord Randolph ever heard the old saying about "measuring other people's corn?" or that other which impresses the folly of stone-throwing on the part of those who dwell in houses of glass? But to return to the address, his Lordship declares that "the united and concentrated genius of Bedlam and Colney Hatch would strive in vain to produce a more striking tissue of absurdities" than the Irish Bill, which production of "senile vanity" is nothing more than a "farrago of speculative nonsense," brought forward in order "to gratify the ambition of an old man in a hurry." A little farther on, the Bill is referred to as "this fetish, this idol, this superstition," and in conclusion, Lord Randolph says, he "cannot and would not emulate such audacious profanity" as that of the Prime Minister in appealing for divine help. Remarks about "extravagance and political hysterics" sound strangely indeed from one who can write and give to the world such an address as this. Lord Randolph Churchill has evidently yet to learn those amenities which in no way detract from the force of political strife.

—According to the *Revue Scientifique*, the credit of discovering that zymotic diseases are due to germs belongs not to M. Pasteur or any of his contemporaries but to a Dr. Goiffon who died at Lyons more than a century and a half ago. Goiffon's work on the origin of the Plague was published in 1721. It appears (so writes his fellow-townsmen Dr. Moillière) to have created considerable stir at the time both in his own native town, where he was famous for his practical skill, and abroad. The French schools of medicine, however, ignored him. He writes:—"Minute insects or worms alone can explain these diseases. It is true they are not visible; but it does not therefore follow that they are non-existent. It is only that our microscopes are not at present powerful enough

to show them. We can easily imagine the existence of creatures which bear the same proportion to mites that mites bear to elephants. No other hypothesis can explain the facts. Neither the malign influence of the stars, nor terrestrial exhalations, nor miasmata, nor atoms, whether biting or burning, acid or bitter, could regain their vitality once they had lost it. If, on the other hand, we admit existence of minute living creatures, we understand how infection can be conveyed in a latent condition from one place to break out afresh in another."

WEDNESDAY, JULY 14.

—There is a movement at Godra to found a Hospital for women, with female medical superintendence.

—*Times of India*; Bangalore, 13: At the close of the concert at the Cubbon Rooms, while the audience were waiting in the verandah for their carriages, great excitement was caused by a flash of lightning, resembling a great ball, the fire striking within a couple of yards of them and filling the place with sulphurous smoke and knocking a coachman off the box but otherwise doing no harm.

—At Lord's on June 24, during the progress of the cricket match between the Australians and the Middlesex team, Captain Hyde, a retired master of the Peninsular and Oriental Company, suddenly fell, and on medical assistance being summoned he was found to be in an apoplectic fit, in which he shortly afterwards expired. Many old friends in India will regret the death of this popular officer, who was known as "Magnificent George."

—Mr. Home, who twenty years ago was the High Priest of Spiritualism, is dead. Many are the extraordinary stories told of his occult powers. He could float in the air, transfer burning coal from the fire to the bald heads of the faithful, and do many other wonders. Unfortunately for his reputation, he became involved as the defendant in the notorious trial of Lyon vs. Home, in which the plaintiff sought to recover £60,000 stock given to Home at the alleged command of her husband's spirit between October, 1866, and February, 1867, Mr. Lyon being successful in obtaining a verdict. He died at Autenil, aged fifty-three.

—The "authorities" have taken a bold step at last, says a home paper. They are going to inquire into the departments which manufacture the rifles that won't go off, the cartridges that jam, the bayonets that bend, the swords that double up when anybody tries to use them, and the guns that are quite safe so long as they are not fired. Every one has long marvelled at the fertility and inventiveness with which the factories produce these novelties. They have always something fresh on hand. Before the bloom is rubbed off the flexible sabre they startle us with the obstructive Gatling. Scarcely has the British soldier got used to the non-explosive cartridge when he is provided with the boomerang rifle. How do they manage it? That is a question which a strong committee nominated by the Secretary for War is supposed to be going to answer. We should be more hopeful of the result of its investigations if it did not contain so many members who have been at different times officially interested in introducing the War Office inventions to the public.

—The Berlin correspondent of the *Standard* states that, after five years' deadlock, England and Prussia not being able to come to an agreement regarding the appointment of a new Bishop of Jerusalem, Prussia has decided to dissolve the compact of the 7th September, 1841, which provided for an equal English and Prussian bishop, and to establish an independent Prussian bishopric. Pastor Heitter, a Prussian missionary, well versed in the local conditions of Palestine, where he lived a long time, is spoken of as the first Bishop.

—The population of Paris is 2,254,000.

—*Overland Mail*; June 25: On June 19 in the Spanish Congress, Senor Montoro (Cuba) demanded Home Rule for the island, a provincial Parliament to regulate uncontrolled insular interests, and practically complete decentralisation as far as Spanish authority over Cuba was concerned. The debate was continued on June 21, when Senor Camazo, Minister for the Colonies, reminded the Chamber of the great sacrifices which the mother-country had always made for its colonial children—instancing, among other proofs of this, the late Cuban loan—and concluded by promising that all needful reforms should have the earnest attention of the Government. He declared, however, that no Spanish Government would ever grant Cuba and Puerto Rico autonomy. The Home Rule amendment was finally rejected by 217 to 17.

Reports from the Soudan, received at Cairo, agree in stating that the dervishes and leaders of the Mahdists at Khartoum intend to advance northward and attack the positions evacuated by the English as soon as the Nile rises. They are sending emissaries in all directions, and have induced many of the inhabitants to join their army, the "friendly" tribes being robbed and destroyed. It is added that the spy service of the rebels is excellent.

—The U. S. Senate has passed a Bill sanctioning the project of an international conference of representatives of all the American nations at Washington on Oct. 1, 1887, to consider questions and recommend measures for the mutual interest and common welfare of American States. A sum of 100,000 dols. has been appropriated for the expenses. The United States will have twenty-four delegates at the conference.

—*The Rock*: Statistics prove that in Rome one has 237 times as many chances of being murdered as in England, and 133½ times more than in Protestant Prussia. For every 100 legitimate children there are in London 4 illegitimate; in Leipzig, 29; in Paris, 48; in Munich, 91; in Vienna, 118; and in Rome, 243.

THURSDAY, JULY 15.

—The *Str. Bokhara*, with English Mails, left Aden for Bombay, Wednesday, 2 a. m.

—King Theebaw was ignorant of the value of money, and was cruelly imposed upon in consequence. Among his debts is a sum of 100,000f. for the scenery painted for a single performance of Sardou's "Theodora" given for his solitary amusement.

—Rev. J. Gelson Gregson: Nearly all crime in the army is traceable to drink. In a return of 12,807 soldiers, of whom 8,978 were abstainers and 8,829 non-abstainers, one abstainer was tried by court-martial and 213 non-abstainers. However much I desire to see all men abstainers, I am aware of the fact that all men are not, and therefore consider that moderate drinkers should make an effort to prevent the increase of military crime, which is partly due to the liquor consumed being too heady, or the drinker taking an immoderate quantity. Professor Parker has defined moderate drinking to consist in taking one and a half ounces of alcohol, which would be represented by a quart of beer, about 6 per cent. alcohol. I venture to say that this maximum is exceeded by all who drink canteen beer; in the first place, it is 13 per cent. proof spirit instead of 6; and in the second place, instead of being limited to a quart, the only limitation is the balance on pay day. The effect of this strong heady beer, often taken in the middle of the day before dinner, is to make men the worse for liquor, and make them quarrelsome, discontented, and dissatisfied with the duties of the service.

—*Bombay Gazette*; Rangoon: The Mandalay correspondent of the *Rangoon Gazette* sends the following items from Upper Burma:—

Major Skene surprised a band of rebels, headed by the Choungwa princes. The princes

escaped, but 130 prisoners and 40 muskets were captured.

Colonel Mesurier's column was attacked on the march to Natogyee. The transport mules stampeded. The fight was discontinued for want of ammunition, which was carried away by the mules. Natogyee was afterwards stormed.

Captain Preston is out of danger and Captain Wilbraham is doing well.

The Myenthein Prince has offered two thousand rupees for Sir Charles Bernard's head, and threatens to burn the Mandalay public offices. In consequence of this threat the court-house is guarded by the Hampshire Regiment, and the city is strictly patrolled.

Shan traders who have arrived at Mandalay report that the country northwards is quiet. Southwards the country is very much disturbed.

—Mr. James Payn in the *Independent*: The time is drawing near when everybody who can afford it (which, however, will not, I fear, be very many in these hard times) will be emigrating to the seaside. Then they will want some nice light book for the boat and beach. Part II of "The Upanishads" is, I see by the advertisements, now ready. It seems to me to promise an interest beyond even that of Part I, which I formerly ventured to recommend.

"The Upanishads. Translated by F. Max Müller. Part II.—The Katha-upanishad, The Mundaka-upanishad, The Taittiriya-upanishad, The Brihadaranyaka-upanishad, The Svetasvatara-upanishad, the Prasna-upanishad, and The Matrayana-Brahmana-upanishad.

It is most soothing (as Mr. Pecksniff said) to find my views upon this work have been corroborated by the philosopher, Schopenhauer, who says (in the advertisement): "In the whole world there is no study so beneficial and elevating as that of the Upanishads." On the other hand, it has been lately brought to light that the great apostle of pessimism was a joker.

—*Independent*: Mr. Cleveland was married as sensibly as a republican could well be. There was no display, no ostentation, no magnificence. The foreign diplomats were astounded at the simplicity of it all. Some were even grieved at what seemed an official slight. They could not understand that Mr. Cleveland was married as a citizen of Buffalo, and not as President of the United States. In disgusting contrast to the President's good taste, the course of our daily press must be noted. The reporters have abandoned themselves to prying personalities. Nothing connected with the engagement of Mr. Cleveland and Miss Folsom, with their marriage, or with their wedding journey, has been too trivial or too private for their eavesdropping intrusion. They were, very properly, denied admission to the White House; but their apt imagination furnished forth sensational details, fit only for a press that is enterprising at the expense of decency, and for a public that is degraded to the point of reading such stuff.

—*Bombay Educational Record*: Teaching cookery in girls' school in a practical way cannot be done without expense. The London School Board spends upwards of Rs. 1,230 per mensem in purchasing food for the girls of the Board School to practise upon. The food, after it is cooked, is sold. At first, and for some years, the receipts for the cooked food fell far short of the cost of the raw materials, but this year the receipts balanced the expenditure, and now sanguine people begin to have glimpses of a profit in the future. The unfortunate Educational Inspectors have to eat the omelettes which are made in their presence in the course of the school examinations, and sometimes no doubt are a trifle short-tempered in the afternoon in consequence.

FRIDAY, JULY 16.

—Deaths last week, 421.

Pope Leo XIII. (Gioacchino Pecci) will next year celebrate the fiftieth year of his elevation to the priesthood; and the Catholic world has resolved to commemorate the event in a befitting manner. Arrangements are already being made for the presentation to his Holiness, in the name of the youth of all Roman Catholic peoples, of a collection of curiosities and works of art, and of the handiwork of the different schools to which sodalities and confraternities are attached throughout the world. Besides this, the episcopal body throughout the world proposes to make a presentation of a costly set of Pontifical vestments and Altar ornaments for use at high functions at St. Peter's.

—Captain Rothwell, of the B. I. S. N. Co.'s service, has been authorized to pilot vessels of 1,000 tons register through the outer harbour.

—*Bombay Gazette*: We hear from Bhownuggar that the venerable ex-Dewan, Mr Gowrishankar Udayashankar, C. S. I., underwent on Monday last the ceremony of admission to the holy order of a Sanyasi.

—*Dnyanodaya*: This is the picture that a correspondent of the *Poona Waibhav* draws of the missionaries to India. "These white missionaries hate the people of India from the depths of their hearts. They exert all their powers to stir up as much strife between the different castes as is possible; if their political influence can be lessened they rejoice, and they are ever on the alert to insult and persecute the higher classes. Their influence with Government being slight they are not able to fully carry out their wishes, notwithstanding they never cease these their endeavours." We wonder how many of our missionary friends will recognize themselves in this picture, especially among those who have given up home and friends to come and live, and die if it were necessary, for the good of India. It seems very marvellous that men can mistake the sincerest friendship and love, for such intense hatred as described above, or can allow their pens to write what they know to be false.

Selections.

THE WHITE CROSS ARMY.

BY CHARLES W. CUSHING, D. D.

MANY are asking what this new organization is—what its aim, and if it ought to be encouraged.

There has been no time in the history of the Christian Church when there were not those who felt the importance of the injunction "Keep thyself pure." From time to time there have been attempts at organized efforts for the purposes of securing personal purity, especially in the young. But the organization of the White Cross Army is the first really successful effort in this direction. This movement had its origin with the Right Rev. J. B. Lightfoot, D. D., Bishop of Durham, in 1883. After its incipency the work was taken up by that noble gentlewoman, Miss Ellice Hopkins, of England, and, through her influence mainly, has been carried into many parts of the kingdom until it has become a great power for good. In this country many efforts had been made at different times in the interest of this good work, but there never was much permanent success until since the introduction of the White Cross. The failure heretofore has not been for want of interest, but because the efforts lacked a definite plan. Among the things proposed by this movement are the following which are embraced in the form of a pledge:—

1. A promise to treat all women with respect and an endeavour to protect them from wrong and degradation.

2. An endeavour to put down all indecent language and coarse jests.

3. To maintain the law of purity as equally binding upon men and women.

4. An endeavour to spread these principles among companions and to try and help younger brothers.

5. To use every possible means to fulfil the command, "Keep thyself pure."

Any one will see that for a young man to strive to keep these pledges will be a perpetual source of protection. The endeavour to put down all indecent language and coarse jests is one of the most important things which a young man can undertake. Not a few young men have been led to ruin through the influence of indecent stories and jests; but many more have struggled against these streams of poison which have had their source in vulgar and improper stories in the days of boyhood. They are scarcely less pernicious than the most infamous literature. I remember one man who, though professing to be a follower of Christ, planted seeds of corruption and death in the heart of every boy with whom he came in contact. Without suspicion the boys flocked around him like crows about carrion, while the very atmosphere about him was fairly murky with the pollution of his conversation. Long lives of effort have never succeeded in uprooting the poison which sprung from the seeds which he scattered.

The third item of this pledge if carried out would revolutionize society. As it now is a man may be guilty of crimes which would damn any woman and consign her to infamy, and yet he may continue to associate with the purest and be treated, by women even, as if worthy of the highest respect. The injustice of such a course is admitted, and yet no effort has been sufficient to correct the evil. If this organization shall be fostered until its influence shall permeate society this great wrong may be abolished. Stripped of the protection now too often thrown around these men who destroy the peace and purity of society, they will abandon their course of sin, or else, blasted by the breath of an outraged populace, they will hide themselves away from all decent associations and thus become a danger signal to all who shall venture upon such a course of infamy.

Why, it has often been asked, should women be thus ostracized while men who have been their partners in crime, or who have been guilty of blacker crimes even, are coddled and upheld? In Boston a few years ago 160 girls were arrested in one night by order of Chief of Police Savage, because they were found upon the streets at a late hour. But though twice as many men were found parading the streets for equally questionable purposes, yet there was no law in Puritan Massachusetts by which one of them could be arrested. So long as this state of things continues men will not be wanting who will continue to corrupt society by leading young women astray. The White Cross societies pledge every member to use his influence for the overthrow of this unjust state of affairs.

The important thing in connection with this movement is how to bring it to the attention of young men so as to enlist their sympathy in it. Can there be any better way than through the Young Men's Christian Association? It certainly is a matter which has to do primarily with the salvation of young men, and there is no other agency through which they can be reached so directly and with so much hope of success as through the Young Men's Christian Association. Many associations have already taken it up and with marked success. In New York city the association has a White Cross Army which already numbers 600. This is hopeful. Let the good work be pushed, and our young men built up into a pure and symmetrical manhood.—(*N. Chr. Advocate*.)

BOTH SACRED AND SECULAR.

It is sometimes amusing to hear the opinions of people concerning tunes that they think are or are not suited to church use. An eminent Christian man was once conversing with the

writer hereof upon this subject, and expressed his conviction—a very positive one, too—that no tune could possibly be useful in the service of the Church, unless written expressly for such purpose." Upon being asked to name ten that he thought had been most successful among his people, he quickly pencilled them down, and was more than surprised to find that six of the ten given were taken from opera or other purely secular sources! He had never heard that "blessed old 'Greenville,'" as he called it, was the old English ballad "Days of Absence," or that his favourite setting of "Guide me, O Thou great Jehovah," was taken bodily from Flotow's opera of *Martha*.

Music is not intrinsically sacred or secular of itself; but so far as that is concerned, it depends upon the train of thought or emotions excited by it. And these are often controlled by association of idea. No tune can aid the devotions of one who has been accustomed to hear it wedded to light and frivolous words. The beautiful prayer from *Der Freischütz* may be tenderly uplifting to the pastor: while to one in the pew it may bring vividly to mind the previous evening's entertainment, without being especially conscious of any increase of devout feeling.

In music for divine worship, the hymn, or other selection of words, may be likened to a statue, of which the music is but the drapery which shall make it more life-like. There must therefore be an intelligent interpretation of the thought contained in the words by music well adapted, or the hymn might better be only impressively read. If the music be such as to set forth devoutly the sacred words in the best manner, it becomes sacred music; but if it is such as to conceal rather than reveal the sentiment, it is not sacred, no matter by whom or for what purpose it was written. Its character, at least for the time being, is wholly determined by its influence and effects. If its use does not inspire somewhat of devotional feeling, it is not religious music. And so the same tune may at once be "sacred" to one and "secular" to another.

Even when the composition is exactly what it should be a wrong style of rendering may rob it of all religious character. We well remember one occasion when the exquisite "He shall feed His flock," from the *Messiah*, was given in a manner which suggested a dance rather than worship: and in many a "praise service," so called, where "lively music" seems to be the acme of success, the effect is anything but worshipful.—(*Musical Herald*.)

THE CHICAGO ANARCHISTS.

JUDGE ROGERS, of Chicago, in his recent charge to the grand jury, took occasion to refer to the riot and murders in that city by the Anarchists, and in the course of the charge used the following language:—

"We hear a good deal lately of what constitutes freedom of speech. There is no constitutional right for men to assemble and engage in wild harangues and incendiary speech. These men must be held responsible for what they incite others to do. That is the spirit of the law. It is only your province to deal with crimes—with acts that have been committed. Nevertheless, the history of the last few days will make it necessary for me to advert to other matters than the actual commission of crime, as well as the commission of offences against the law. The Bill of Rights of the State of Illinois incorporates the general principles of the Constitution of the United States. Men may assemble and discuss these matters—the constitutional rights of freedom of speech; but they are held responsible for what they say. If men are incited to riot, arson and other unlawful acts, the men responsible for this may be held answerable for the results. Mere spectators, mere lookers-on, are not the only ones, but the men who advised the commission of the crime

are the guilty parties as well. The principles of law inculcate that the men who teach riot, who incite unlawful gatherings to incendiary acts, are responsible for the effects of these rantings. A red flag is a public menace. It is an emblem that no quarter will be given. The police have a right to suppress these people to prevent the commission of crime. They have a right to quell all such disturbances."

Judge Rogers, in this language, substantially affirms the legal propositions. One is that the Anarchists of Chicago, who got up the meeting at which five policemen of that city were killed, and others severely wounded, by the throwing of a dynamite bomb into their ranks, and who aided and abetted in bringing about this result, are answerable to the law as criminals, and, upon proper proof of the facts, should be punished as the law directs. The other proposition is that, while men may discuss "the constitutional rights of freedom of speech," they are "responsible for what they say," especially when what they say is adapted to promote riot and bloodshed and that "the police have a right to suppress" such people in order "to prevent the commission of crime."

We believe in the soundness of both of these propositions. Civil society, as we said last week and say again, has a right to protect itself against those who preach and advocate anarchy and destruction to all law and order, and thereby put in peril the safety of the general public. Those who procure the commission of crime by leading others to commit it, are to be treated as criminals; and that crime may not be committed they should be forbidden to do the things naturally adapted to incite to the commission. There should be no freedom of speech in this country that exempts Anarchists from the just application of these principles. Free speech to advocate rioting and murder is not included in any bill of rights known to civilized society. Such free speech is in itself a criminal use of speech, and as such, should be punished. Good citizens do not want to use it; and Anarchists, whether citizens or not, should not be permitted to do so with impunity. We agree with Judge Mallory, of Milwaukee, in his recent charge to the grand jury, that "our people have tolerated the reckless and criminal conduct of Anarchists and demagogues quite too long." Earnestly is it to be hoped that public justice will so deal with the Chicago Anarchists as to teach all such men a much-needed lesson. A good beginning has been made in the indictment of three of those Anarchists on the charge of conspiracy to commit murder.—(*Independent*.)

DRINKING HABITS AMONG THE NATIVES OF INDIA.

As we approach the subject of Temperance in India we cannot fail to consider the strange and extraordinary position in which abstainers find themselves, owing to the fact that the people of the country are by caste customs, and religious precepts, a nation of abstainers. Mahomedans as a race are, by the teaching of the Koran, abstainers; and Hindoos with the exception of low castes are also abstainers. Such being the normal condition of India, it may be considered a peculiar position for Temperance reformers to find a sphere or work among a people who are natural abstainers. Unfortunately the nation of abstainers is gradually becoming a nation of drinkers, and that through the social customs and religious practices of its rulers.

When we consider the great advantages that have followed British rule in India, it is sad beyond expression to find that the civilising and educational and even religious surroundings of educated natives, have been ruined and corrupted by the drinking habits of their teachers.

We have already adverted to the fact that drink was until lately confined to low castes who drank fermented Palm-juice. The consumption of recent years has been greatly increased in consequence of the desire of the Indian Government to raise revenue through the native liquor trade. We find from the late Commission in Bengal which examined into the excise system in that Province that the revenue from native liquor had increased in seven years, from 1877 to 1883, 23 millions of rupees. This increase of revenue from spirituous liquor means a vast increase in drinking habits by the natives of India, although the professed object of the tax is to diminish the custom, rather than increase it. However much statesmen may argue that taxation regulates the sale of drink, we find practically that increased revenue from intoxicating liquor means to the people of the country increased drunkenness. According to the present system of taxation nearly every village has a liquor shop, and the simple-minded natives call it the Government liquor shop, and consider they are conferring a favour upon Government by drinking their taxed liquor. Government sell liquor licenses to one contractor in a district by auction to the highest bidder, and he, in his own interests, does everything in his power to multiply liquor shops in the town and villages of the district for which he has contracted: by this means increased inducements for drink multiply throughout India, and the result is the same in every country where increased facilities are available to the sale of intoxicating liquors, namely an augmented number of drinkers and drunkards. So long as liquor is regarded as a legitimate source of revenue it is impossible to prevent the spread of drunkenness throughout the length and breadth of the Empire. It is time that a Christian Government reconsidered the question of restricting licenses, or prohibiting the manufacture of drink. We find it difficult to believe that any Government can justify a tax which means degradation and ruin to the vast masses of India, who were a temperate race until we sowed the seeds of drunkenness in their midst under the name of an "outstill license for the manufacture of liquor." Indian reformers who are agitating upon political theories, would do well to make the question of Prohibition the cry of all who are really entitled to be regarded as Indian statesmen. We do not mean prohibition of the sale, but prohibition of the manufacture. If we believe it wrong to teach a temperate nation the use of drink, we are bound to consider it equally wrong to manufacture that which we denounce as being the source of crime and disease. When an English statesman declared in the House of Commons that the accumulated evils of war, famine and pestilence were exceeded by drink, I think we may conclude that it is a patriotic principle and a Christian duty to prohibit the manufacture of an article which demon-like sows tares of destruction throughout our Indian Empire. The well-being of the people whom we protect and govern demands a reconstruction of our excise taxes, and the voice of the nation should condemn every source of revenue which encourages and fosters the drinking habits of the people: the duty of our Government is to elevate the peoples of India rather than degrade them, thence we see no alternative but entire prohibition from the manufacture of intoxicating liquor.

2. The increase in the consumption of native liquor is attributable to the method now adopted of taxing native liquor, which is consumed by low caste Hindoos. We have now to account for the spread of drunkenness among high caste Hindoos and Mahomedans, who never took intoxicating drink before we introduced it as a social beverage, so that whenever a Native gentleman gave a dinner to the Europeans of the station, or his personal

friends in one of the Presidency towns, he always provided a very large supply of Beer, Champagne, and Whiskey; then as Native gentleman associated with Europeans, and acquired a considerable knowledge of English, and imitated Europeans in their style of dress and living, they began to eat and drink with their guests, and now they drink very freely among themselves. The rigid restraints of caste have become considerably relaxed in relation to social habits so that Brahmins and Mahomedans are no longer considered unorthodox by drinking Champagne or Brandy. The following incident in connection with high caste Natives' drinking will show how drink has overcome the iron bound caste custom of the Hindoo:—"A high caste Brahmin entered a grog-shop, and asked for liquor. He observed that as he was entering the shop, a very low caste Sudra was leaving it. Being afraid of losing his caste, if he drank out of the same vessel as the Sudra, he asked the liquor seller to be sure to give his liquor in a vessel out of which none but Brahmins drank. The liquor seller with regret told him that he had only one vessel for all customers. The Brahmin, thereupon, left the shop in disgust. But loving his drink better than his caste, he soon returned to the shop, and asked the liquor seller to point out the side of the cup out of which the Sudra had drunk. The shrewd liquor seller of course did not really know, but he pointed out very distinctly the identical place where the mouth of the low caste man touched the cup when he drank his liquor: as soon as the high caste Brahmin saw the place where the low caste Sudra was supposed to have touched the drinking vessel, he said, 'I'll drink on the other side and so retain my caste.' The liquor seller soon filled the cup and the proud Brahmin swallowed his liquor and retained the purity of his Brahminical caste."

The condition of educated Native gentlemen is becoming more and more deplorable, a leader of native thought writes as follows: "The educated classes betake themselves chiefly to imported liquors; this section is rapidly increasing and as far as we can see there is nothing which will check the drunkenness except hard moral persuasion. We consider Government to be entirely responsible for this state of things." Again I quote from another authority: "The statistics of the numbers of native gentlemen who drink are simply terrible. I asked a first-rate native doctor some time ago, what he thought was the proportion of men who drank among the educated classes, and he at once said about 90 per cent. Making all allowance for oriental exaggeration, this is very sad testimony, and native doctors have told me that deaths from Delirium Tremens are very common. It is very common for native gentlemen to drink at their dinner parties, and drunkenness is the invariable result, and we have reason to believe that drink is being introduced into the Zenana for the women to indulge in the liquor their husbands are so exceedingly fond of." It may be interesting to give another extract from a native gentleman who deplors the spread of European customs among his own people: "The introduction of secular English education together with European customs and the spread of what is called 'Nateria' (natural religion) is destroying all distinctions amongst the rising generation of Mahomedans as to meats and drinks. Scarcely a social meal takes place amongst them, without European wines being used, and the custom is spreading all over India. Amongst Hindoos the drink custom is spreading with young men who have received what is called a liberal education."

Thus we have reliable evidence to prove that drink is rapidly becoming a national custom amongst a people who were abstainers by personal habit and religious principles until we corrupted them with our Anglican intoxicants, and social usages. Unless some

effort is made for the prohibition of the manufacture of drink and its exportation from England, the demoralising influences of drinking customs will be a curse to this Empire, more destructive in its consequence to its peoples than the heathen customs of their forefathers.—(On Guard) ..

Miscellany.

—ADVICE TO EDITORS. Every body thinks he can run a paper, except the Editor. We differ as to what a paper should be—newsy, popular, money-making, bright, sparkling, stimulating. No one, nor all of these will satisfy the man intent on making a religious paper. He would not have it dull, but to some people everything serious is dull; he would have it informing, but not gossippy; edifying, rather than stimulating, and influential rather than popular; its aims and ends and purposes for Christ and not for money. The following from the *Living Church* will indicate the diversity of tastes in the newspaper mind. "It is amusing to read the letters of advice and suggestion that come to the editor. One man wants a paper in which there shall be no advertisements. He does not offer to pay the cost of throwing them out, nor even to guarantee that each subscriber shall double his subscription. Another wants a paper principally made up of learned articles; it should be severely ecclesiastical. Another wants more attention given to the great events of the age; his ideal paper is a reflex of the times, political and social as well as ecclesiastical. One thinks that the Church paper exists solely for Church news: he can get theology from books and wisdom in pastoral work from his inner consciousness. A lady asks for more stories and entertaining articles; she gets preaching enough in Church. A teacher wants more practical papers on Sunday-school work, and considers the space given to discussion of other things entirely thrown away. These suggestions are all kindly expressed and kindly meant, and are received in the same spirit. We are trying to meet all real wants and it is for this reason that we do not intentionally exclude any. We do not devote any issue to one class of readers, but we endeavour to insure to all something interesting in every issue."—*St. Louis Christian Advocate*.

—N. Y. Independent: We assume that the large majority of our readers are, by confession, Christians, and as such members of the visible Church. We do not positively know that this is the fact; yet we presume this to be the case. What, then, Christian readers of the *Independent*, are you doing to promote the growth of grace in your own hearts, and to aid in securing the salvation of others? Have you deliberately adopted and settled any plan of life in respect to either of these results? And if so, how do the facts of your lives correspond with such a plan? Is prayer to God your daily practice? If you are heads of families, have you family altars? Do you read the Bible systematically? Did you ever read the Book through from Genesis to Revelation? Is the Word of God the delight of your hearts? Are its doctrines precious to you? How many passages of Scripture are safely stored away in your memories? What do you do on the Sabbath, and where are you on that day, and how do you spend its sacred hours? Are you prayermeeting Christians in the sense of attendance? And if you are, is it your practice to lead in prayer when asked to do so, and have you the good habit of saying a word for Christ and his cause, as opportunity offers for so do? Do you know of anybody whom you have been instrumental in leading to Christ? Do you try to bring the impenitent of your acquaintance to their souls, and seek to persuade them to accept the great salvation? Do you in the spirit of religion in your social intercourse with others? Are your

practical everyday lives consistent with your profession of Christ, and hence such as to commend religion to others by your excellent example? Are you truthful and honest in all your dealings with mankind? If the Lord has blessed you with worldly wealth, what are you doing with it, and how much of it are you spending to promote the interests of his kingdom among men? What are your habits in respect to giving to the Lord's cause? We respectfully submit this series of questions to our Christian readers, knowing but very few of them personally, and not knowing any of them as well as they know themselves, yet desirous of doing them all the good we can. It is quite possible that the attempt to answer these questions according to truth may make a useful impression.

—N. Chr. Advocate: How much coal have we in this country? Considerable. But let us not waste it. "Gather up the fragments," that nothing be lost." There is the great Appalachian coal formation which sweeps southward, trending somewhat to the west from New York to Alabama. This coal-field is about 700 miles in length and over 100 in breadth and embraces 120,000 square miles of coal territory. Then there is the Indiana basin that measures over 50,000 square miles. Next comes that of Missouri and Iowa, with a coal deposit of 60,000 square miles. There are yet others. The grand total was estimated years ago by the elder Professor Hitchcock at 225,000 square miles—equal to an area about the size of 28 such States as Massachusetts, and some other deposits have been discovered since he made that estimate. If we suppose the average thickness of all the beds in those basins to be say 50 feet, then the whole amount in solid measure will be not far from 1,060 cubic miles! One cubic mile of coal will furnish 14,000,000 tons annually for 500 years. At that rate our coal will last over 500,000 years! Even if the population increases immensely and coal be shipped to all parts of the globe, we shall have plenty of it for a great many generations. Nevertheless, don't waste it because it is abundant. It was treasured up untold ages ago under the dispensation of a wise and beneficent Providence and designed for the very purposes to which it is applied to-day—to light and warm our dwellings, to propel our machinery and give employment to mankind. God's goodness is stored up in the globe and bursts out of the Heavens. On the deep-laid strata of the rock-ribbed earth He has written His name. There is good in everything, even in an unsightly lump of coal. Look at it in the light of science. What does it contain? A hydrocarbon which furnishes illuminating gas, heat to warm us, an oil equal to the best sperm oil used for lubricating our machinery, naphtha and benzene, applied in many of the arts of daily life, asphaltum or coal-tar, employed in the manufacture of varnish and in constructing pavements and roofs for our houses, paraffine, a pure white wax used in making candles and chewing gum, carbolic acid to disinfect sewers and closets, aniline dyes in which are coloured the richest of silks, etc. A lump of coal? Why, it is a universal friend to humanity, a gift of God to man.

—The late Bishop Harrington has left this account of his conversion to God: "And now comes a tale of passing interest to me. Some twelve months ago E. C. D. wrote me a letter speaking of his own conversion and endeavouring to arouse my attention to the subject. I was pleased with the letter, but did not answer it, although the impression it made never left me. Time passed on, and I knew I was not right, but sought and sought most earnestly, at times being in terrible bondage and doubts and fears, and began to despair of ever coming to the knowledge of the truth. At length I again wrote to E. C. D., and begged him to come and stop with me, and most earnestly did I pray that he might come and bring me light as Ananias did to St. Paul.

At length the letter came, saying that he could not come, but had sent me a book, "Mackay's Grace and Truth," which he begged me to read. I was in despair; it seemed to sound my deathknell, and I thought the Lord would not answer me. I, however, determined to read every word of the book, so began with the preface. Here I soon perceived the book was unscholarly, for he builds an argument on Matt. xv. 27. "Truth, Lord," which he takes as *aletheia* instead of the exclamation NAI. This was enough for me, for I was taught to be specially accurate in this way, and I therefore threw the book away and refused to read it. When, however, I left, September 16th, for South Petherwyn and Exeter, I spied that old book, and said, "D— is sure to ask me if I read it, I suppose I must wade through it," and so stuffed it into my portmanteau. At South Petherwyn I took the book out, and again I read the first chapter. I disliked it so much that I determined never to touch it again, and I don't know that I did not fling it across the room: I rather think I did. So back into my portmanteau it went again, and remained until my visit to Hurst, when I again saw it, and thought, "Well, I must read it to tell D— about it," so once more I took the "old thing," and read on three chapters or so, until at last I came to one called, "Do you know your sins are forgiven?" by means of which my eyes were opened. I was in bed at the time reading; I sprang out of bed, and leaped about the floor rejoicing and praising God that Jesus died for me; and from that day to this I have lived under the shadow of His wing in assurance of faith that I am His and He is mine."

—The Spectator on Mr. Huxley's article in *Nineteenth Century* on "The Evolution of Theology." What surprises us in Professor Huxley's essay is the apparent inability to see the vast gulf between the most inchoate form of Israelite theology, and the foolish superstitions of the Natives of Torres Straits,—whom, by the way, he and his friend very unjustifiably did their best to confirm in the most foolish of those superstitions, simply in order that they might avail themselves of them to widen their own anthropological knowledge,—or of the natives of the Tonga Islands."

"Take what Professor Huxley calls the oldest of the "fossiliferous strata in the Books of Judges and Samuel, and compare them with the superstitions which he relates with such gusto. We seem to be in a totally different world. From the beginning to the end of Jewish history we find deep, through ever growing, belief in a personal power, who from the first "killeth and maketh alive, bringeth down to sheol and bringeth up;" who sets his hand upon the murderer's forehead; who tasks to the utmost the love of him whom he recognises as a friend; who gives a strict moral law to a licentious people, by which they are to be severed from the rest of the nations; who expects his people to recognise the invisible impress of his spirit on the hearts of their judges and prophets and not only to recognise it, but to recognise also the disloyalty to it of which those judges and prophets were often guilty; who chooses the king most after his own heart, and then sternly rebukes him, when he breaks his law; who inspires the noblest devotional lyrics, which the world has ever known, and the noblest prophecies of a divine Universalism amidst the narrowest of fierce race prejudices; and who finally reveals himself in the one character, which after two thousand years, even sceptics treat as raised so high above the level of humanity, that we can only toil after it through the ages with a growing sense of its hopeless superiority to human aspiration. That is what we call "evolution," and evolution of the highest kind."

He does not care what school the fish belongs to, whether it is a Presbyterian mackerel or an Episcopalian salmon.

TELEGRAPHIC NEWS.

London, July 9th: Her Majesty the Queen has received at Windsor Castle the Native Indians belonging to the Indian and Colonial Exhibition.

St. Petersburg, 9th: The *Official Messenger* publishes an official communication denying that the action of the Russian Government in notifying that Batoum is no longer a free port is a violation of the Treaty of Berlin, and adds that the step is justified by the change that has taken place in commercial circumstances in that region.

New York, 10th: The Washington Agricultural Bureau's monthly report states that the average condition of the cotton crop in the cotton States is 87 per cent.

London, 11th: At the meeting of the Board of Directors of the Suez Canal Company, M. de Lesseps stated that the authorisation which had been given for vessels with the electric light to pass through the canal during the night had been productive of satisfactory results, and the traffic had been sensibly relieved. The Peninsular and Oriental Company's steamers, he said, now pass through regularly under twenty-four hours, the average time for the passage formerly was thirty hours.

Ottawa, 11th: The Canadian Government have released the American fishing vessels lately seized off Nova Scotia for infringing the fishery-laws, on their paying certain fines which are to be refunded if the seizures afterwards prove to have been illegal.

Florence, 11th: Latest accounts concerning the cholera state that the epidemic has spread in several provinces of Italy.

Constantinople, 11th: Russia has explained to Turkey that she has no idea of converting Batoum into a military port, but that it will remain a commercial port.

London, 12th: Morning. It is estimated that the final result of the elections will give 320 Tories, 77 Unionists, 187 Gladstonians and 86 Parnellites as returned.—The Gladstonians have gained seats for Sutherlandshire Northumberland (Tyneside); at the latter place defeating Mr. Albert Grey (Liberal Unionists).—The Corporation of London have offered a prize for a special shooting contest between the Indian and Colonial Riflemen.—H. R. H. the Princess of Wales will distribute the prizes at Wimbledon.

Constantinople, 12th: His Majesty the Sultan has issued an Imperial Irade, announcing the reduction of the Ottoman Army to peace footing.

Trieste, 12th: Cholera has broken out here.

London, 13th: Morning. A Salisbury-Hartington coalition Ministry has been mooted.—According to the latest election returns for the United Kingdom and Ireland, five hundred and eighty nine candidates have been elected, composed of 292 Tories, 65 Unionists, 155 Gladstonians and 77 Parnellites.—A Home Rule candidate has been elected by a small majority for Anglesey, the seat held by Mr. R. Davis (Liberal) who walked out without voting on the Home Rule Bill, but has publicly declared his opposition to the measure.—Lord William Paulet, G. C. B., has been appointed Field Marshal.

Paris, 13th: At a Cabinet Council held here to-day it was decided to expel the Duc d'Anmale from France on account of his having sent a defiant letter to President Grevy protesting against his removal from the French Army.

London, 14th: The latest election returns show that 608 members have already been elected, composed as follows, viz.:—297 Tories, 70 Unionists, 163 Gladstonians, and 78 Parnellites.—The Tories have gained the following seats, viz.:—Southern Dorset, Essex (South Western), Staffordshire (Leek). The Unionists have gained West Riding, Northern Part (Skipton).—Belfast has again been the scene of most serious riots, in which many

police and civilians have been injured by shots and stones.—Mr. Stafford Howard (Gladstonian), Under-Secretary of State for India, has been defeated by 979 votes in his candidacy for Gloucestershire, (Thornbury Division).—The Cambridge University has conferred Honorary degrees upon Sir Ashley Eden, Sir George Birdwood, Mr. C. E. Buck, Sir George Bowen, and Rajah Patul Singh.—General Hope Graham, is dead.

Rome, 14th: A Concordat has been signed between the Vatican and China, according to which Monsignor Agliardi has been appointed Delegate Apostolic at Peking.

Fiume, 14th: Cholera has broken out here.

London, 15th: The latest results of the Elections show that 307 Tories, 73 Unionists, 172 Gladstonians, and 81 Parnellites have been returned.—The Tories have gained the following seats, viz.:—East Renfrewshire, Mid-Leicestershire, Durham (Houghton-le-Spring), Southern Huntingdonshire, Northern Buckinghamshire, and Peebles and Selkirk.—The Unionists have gained Cheshire (Northwich) and South Ayrshire.—The Gladstonians have gained East Riding (Buckrose) and West Riding, East part (Otley).—Mr. Gladstone has arrived in London.—News from Peking states that the Chinese Government have been informed that agents of the Black Flags are supporting the dacoits against the British in Upper Burma.

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

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